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sequently all Aramaic pieces of the Holy Scripture. The text of Baer is the basis of his text, in addition to which, however, four MSS. were consulted with great care, two with Tiberian punctuation and two South Arabian, with superlinear punctuations of the simpler system. The critical notes are composed in Latin. A welcome novelty in this text is the non-punctuating of such words, the punctuation of which affects only the Qerê. Where these words occur only the consonants are given in the text, consequently the Kethib, whilst the punctuated Qerê is indicated in the notes. In the vocabulary the roots are translated into German, and all the requirements of the learner are supplied. It is needless to say that the book is very accurately printed, as such is quite expected of a publication by Prof. Strack. I have noticed neither a slip of the pen nor a misprint. I hope that this excellent little book may meet with the wide reception which it so well deserves.

W. BACHER.

INTRODUCTION TO THE OLD TESTAMENT.

Einleitung in das Alte Testament einschliesslich Apokryphen und Pseudepigraphen. Mit eingehender Angabe der Litteratur von DR. HERMANN L. STRACK ao. Professor der Theologie an der Universität Berlin. Vierte, ganz neu bearbeitete Auflage. (München, 1895.)

THIS introduction, as the author remarks in his preface and indicates by the title of his volume, differs from similar works in two points. Stress is not laid on critical inquiries; pains are rather taken to supply a full and detailed account of the contents of the various books of Scripture and the literature indispensable for their scientific comprehension. With this view, the general introduction which forms the volume is preceded by a special introduction; of the two hundred and sixteen pages of the book, one hundred and sixty-one are devoted to the former and thirty-five to the latter topic. The remaining twenty pages with the headings "Auxiliaries to the linguistics of the Bible" and "Auxiliaries to exegesis" consist of bibliographical notices. The prefatory remarks briefly treat the names, conceptions, history and literature of the science of Biblical Introductions.

The author has aimed at furnishing a text-book for beginners in the strictest sense of the term. It must be acknowledged that he has executed his task briefly and concisely, and in a manner which proves

that he possesses practical skill as a teacher and remarkable gifts as an expositor.

The contents of an entire Pentateuch are compressed in four pages. It is questionable whether beginners will be able, from this short summary of headings, to obtain a clear idea of the history and legislation of the Pentateuch. It may, however, be said that such a summary, though useless for beginners, cannot hurt advanced students. The author is not so sparing of space in the treatment of most of the other books, so that his reviews, followed as they always are by a statement of critical problems, afford really a clear idea of the contents of the Scriptures. The author, it appears, had his own particular class of students in view. Long experience has taught him which parts of the Bible are more and which less known to them. This statement of a fact is not intended, the reader is begged to observe, as a stricture on the author's method. Prof. Strack's attitude towards Scripture may be described, if we may use that expression, as conservative-liberal. He accepts all the results of criticism, but he endeavours, at the same time, to combine with them conservative views. This tendency to harmonization has notoriously many prominent representatives in German Protestant Theology. This phenomenon is not altogether without interest, in view of the diversity of opinion on Biblical Criticism that prevails at the present day within the Jewish camp. At all events, it teaches a lesson of toleration which we should never weary of enforcing. The critical problems are treated concisely and luminously. Every beginner can gain an insight into the nature of the difficult and complicated questions, such as is not always afforded by a wider and deeper treatment. Prof. Strack possesses the knack, rare with scholars, of extracting the kernel of a subject and presenting it to the learner in a clear and attractive form. The same qualities characterize his other widely disseminated works, e.g. the Hebrew Grammar, which has already reached its fifth edition, and the ethical text-book, as I would style it, "The Blood Ritual and Blood Superstition," in which the diabolical charge of Ritual murder is, for the benefit of insane Anti-Semites, refuted by conclusive proofs. Of this brochure, now in the fourth edition, thousands of copies have been circulated.

The bibliographical references are not only full and precise, but they are marshalled in splendid order—a feature for which the reader will feel grateful. Yet it would have been desirable for the benefit of the classes which the editor aims at reaching, if he had indicated by an asterisk the more important works, as he has done in other of his writings. And, indeed, in various parts of the book we are furnished with signposts from which the student may easily gather

the author's confession. Many, however, may be misled by the occasional criticisms in brackets which surprise one by their inaccuracy and sometimes even injustice. As these remarks occur seldom, the uninitiated may, contrary to the author's intention, attribute to them an exaggerated importance, under the mistaken impression that he is reading generally accepted results and not merely the writer's individual impressions. New researches the author does not promise. He simply desires to represent objectively the present scientific standpoint of Biblical criticism; and, as far as I can judge, has been eminently successful in the accomplishment of his aim. There are a few, mostly insignificant, errors which I think ought to be corrected. *En passant*, some minor points will be noted. We miss the names for the whole collection of Scripture. They are not to be found on p. 15 nor on p. 162, on either of which they might have been expected to appear, and where a single line could have contained them all. On p. 15 the titles חומש and ספרי תורה, which already occur in Tannaite texts, are missing (cf. Blau, *Introduction to Holy Writ*, p. 41). Incorrect is the statement that the last three books of the Pentateuch had titles which indicated their contents. This does not apply to the Book of Numbers, which does not exclusively consist of accounts of the numberings of the Israelites. The title חומש הפקידים—not הפקידים as Prof. Strack persists in punctuating it, in spite of my correction (*Zur Einleitung*, p. 47, n. 4)—is borrowed from the contents of the first chapters. נשמות should be נשמות, as is evidenced by Origen's *ὁμολογισμὸς*. This fact is explicitly stated in my essay, already quoted p. 46 in a note. For the construct מורה, p. 14, read the absolute מורה, though the latter would be grammatically permissible. On the origin of the tradition that Joshua and Samuel are the authors of the books bearing their names, a suggestion is offered in my essay to which Prof. Strack (p. 60) might with advantage have explicitly referred. The sentence, "The Book is called after Joshua in the same sense in which another historical work is called after Samuel," conveys no definite idea to the reader, who is not told why the Book of Samuel bears its particular name. In so brief and concise an Introduction an argument of the following character for the division of the Book of Isaiah into Isaiah I and II has no legitimate place. "The most ancient order of the Greater Prophetic Books in the Hebrew Canon," says Prof. Strack, "was Jeremiah, Ezekiel, Isaiah (T. B. Baba-Bathra, 14 b). Consequently, an anonymous scripture appended later on might easily have been regarded as a part of Isaiah, especially when it showed a correspondence in idea and expression with that work" (p. 84). The author seriously assumes

that this Talmudic tradition existed centuries before the common era! On p. 177 is repeated the old familiar statement, "A written Targum of Job is mentioned in the middle of the first century C. E., composed during the Patriarchate of Gamliel I (T. B. Sabbath, 115 a) and at the end of the same century in the Patriarchate of Gamliel II (Tosephta Sabbath, 13. 2, ed. Zuckerman, p. 128)." No hint, however, is given of the difficulties raised by this hypothesis and of their attempted solutions (cf. *Zur Einleitung*, &c., p. 79). Of the Coptic translation, the author says (p. 189), "The Manuscripts, according to Prof. Cornill (Ezekiel, pp. 36-48), show that there were two versions, an older Recension based on the LXX and one of more recent date, for which the Hebrew texts have in some parts been utilized." This intrinsically improbable view should not be accepted without further proof. Whence did the Coptic Christian scholars derive their knowledge of Hebrew? On this point I would beg the reader to study my remarks on the Coptic Version, with the request that Coptic scholars might, without prepossession or prejudice, determine for themselves whether this version is not of Jewish origin. Bearing in mind the spread of Jews in all parts of the world in ancient times, this theory is not so very improbable. It is generally believed that it was Adolf Jellinek who first edited (Vienna, 1876) the Introduction, Title-page, and Appendix of Jedidiah Salomon Norzi's Massoretic Commentary on the Bible. Prof. Strack assumes this (p. 173). This, however, is incorrect, the whole had already appeared under the title *יה מקרא* in a quarto volume, Pisa, 1819. The booklet is also noted in Ben Jacob's *אוצר הספרים*, II, No. 2095. In this bibliography, the title is incorrectly given as *הקדמת ס' מעשה אפר*, because it begins with *פתיה קטנה לקוחה מהאפרי*. This error has, as far as I know, up till now, remained uncorrected. These remarks are not made in a carping spirit, and reflect no disparagement of the great value of Prof. Strack's Introduction, which is heartily recommended as a first Introduction to all desirous of obtaining a clear notion of the Problems of Modern Criticism—every one, of course, reserving his right of private judgment on these problems.

LUDWIG BLAU.

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